

When they become naturalized, as they often do very quickly, they are in the hands of wily politicians, who swing their votes as they please and always for the worst candidates.

They speak their own language and are naturally suspicious of the American. Hundreds of newspapers are printed in foreign tongues and spread ideas which are directly opposed to sane and safe American views.

The swing of the pendulum is far and away from our law-abiding and orderly democracy. As is to be expected, fleeing from gross oppression of the aristocracies and capitalists of Europe, they have a hatred of all authority and all who own property.

The destructive doctrines of anarchistic Socialism find a fertile soil among these masses; and plenty of orators to cultivate false and dangerous views.

It is said that 80 per cent. of the leaders among the Bolsheviki are men who have learned their crude theories in America and are telling the Russians that American democracy is a failure. The I. W. W. recruit is almost entirely from these congested masses. This is the menace to the body politic, carrying with it danger both to Church and State, to peace and righteousness. These masses are here. They will come in greater numbers when this war ends. They will be found in the South as well as in the North and West. But our menace constitutes our opportunity.

Why has so little been done to make these masses of people intelligent, well-regulated Americans? The Church of God ought to awake to this task in our very lap. Here in our home land is a vast foreign population in the main breaking away from Church restraints and drifting out into infidelity.

If there is a gap between us, we can bridge it with the gospel. We can insist on better housing and sanitary conditions in our crowded centers; and if they do not appreciate them at once they will learn to do so.

If at first they imagine a bath tub is only fitted to put the baby to bed in, they will learn better soon. If the virtue of hot water is misunderstood, as only a convenient way to make tea, they will learn that hot water has other and sanitary uses.

The cordial hand of Christian fellowship will do much to make them feel that America is a good home for all men.

The public school is the greatest solvent of the hard crudities that have been dumped into the American melting pot. We ought to stand behind the public school. While it cannot be sectarian in its teaching, nor do we want it to be, yet the Christian influence of every community can see to it that men and women of positive religious power are teaching. Here in the public school is our opportunity to sow the seeds of righteousness and authority, the seed of an orderly and Christianized democracy.

The war will furnish a splendid opportunity for making over this people. The discipline of the army and its beneficent results will tell on thousands of foreign born young men. Then, too, the fine results and close fellowship of the army will bring American and Italian and others together, and the terms of contempt, so common on our lips, will slip away as we realize the bravery and unselfishness of these men of another race. No more will we speak of "Dago" and "Hunk," and even "Chink" will not be heard any more. They will rise into more respectful treatment.

We must seize the opportunity or cower before the menace. Which? A. A. L.

Contributed

THE DIVINE PAUPER.

By Rev. M. B. Lambdin.

Life abounds in wide variations and vivid contrasts.

One man sits upon the throne of imperial power, and lords it over the lives and happiness of millions with an autocratic sway. Another possesses wealth so vast that it projects itself beyond the cupidity of a Croesus, or the avarice of a Midas. Others yet revel in luxury and voluptuous delights undreamed of by an Ahazuerus and unvisioned by a Lucullus.

Then, by way of contrast with these favored few, the great majority of mankind wearily trudge the hard path of earthly experience as abject subject or helpless serf. Doomed to toil and moil the faded years of their inconspicuous lives pass away in the dead grind and struggle of poverty, suffering and want.

And these wide contradistinctions among our fellows are, in the main, largely beyond one's choosing or control, or the persons happen to be born to the purple or the jeans, to wealth or to poverty, to exuberant surroundings or sordid conditions.

To indulge in a far-fetched fancy, in a serious vein for our purpose, if you will permit it, let us suppose that you and I had a prenatal, or before birth, choice to determine what the character and cast of our future earthly lot should be. Don't you think that each one of us would most certainly elect to be born in a palace, to be clad in princely garb, to "fare sumptuously every day," and thus softly motor down the primrose highway of life to its final ending, rather than to suffer its ragged and jagged opposite? Sure. For this is the way of nature and of self.

Marvelous to tell, the wondrous story is far beyond the widest range of the human mind ever to have conceived it, but there was indeed one Person, and one only, who actually did have such an opportunity, and who made this preadvent choice of a birth introduction into this world. Not on the upper plain of ease and pleasure, but the lower one of poverty, shame and pain. And the One who made that choice was not a mortal, not even an angel, but the very Son of God Himself!

Read the record, if you will: "For ye know the grace of our Lord Jesus Christ, that though He was rich; yet, for your sakes He became poor, that ye, through His poverty, might be rich." 2 Cor. 8:9.

Did you ever read of such a choice in all the annals of the race, or in all the lore of the ages? Think what must have been—

The Superb Estate of the Son of God in Paradise.

The grandness of it all outreaches the ability of mortal mind to visualize it in mental picture.

We can but glance at the mere fringes of it, as it is preserved in the dazzling light of the inspired word.

"Though he was rich." Before his earthly incarnation Jesus Christ was "rich" in the possession of all the attributes of the Godhead.

In the exercise of his omnipotent power "all things were made by him, and without him was not anything made that was made." John 1:3. The billions of burning suns, flashing planets and glittering stars were created by his august fiat. "Rich" in angelic homage, exalted, holy and radiant angels and arch-angels, cherubins and seraphims, splendid and ethereal creatures, that outshine the brightness

of the meridian sun, veiled their faces, and prostrated themselves in adoration before his throne. "Rich," too, in unspeakable rapture and felicity. "Rich" in the lordship and the ownership of the wealth and treasure trove of all the myriad worlds that track this boundless universe.

All this, and more besides, that eye hath not seen, nor ear heard, nor hath it entered into our hearts to conceive, was his to have, and his to enjoy before the world was.

Give the freest flight to your imaginative powers, then multiply it ten thousand times ten thousand, over and over again, and vain will it be for us to catch but a momentary glance of the ravishing vision of the unspeakable glory of the Eternal Son of God in Paradise. "The half hath never been told," nor hath the half ever been told of—

The Deep Poverty of Jesus Christ in the World.

"Be became poor." Literally, "He became pauperized."

Earthly monarchs have lost their crowns and exchanged a palace for a prison, the flatteries of courtiers for the jeers of a rabble. But what is this acute variation in outward circumstance in comparison with the King of Glory, who stepped down from the throne of heaven to become "the man Christ Jesus"? "Who being in the form of God made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man." Phil. 2:7.

He could not, of course, divest himself of the divine essence, and abrogate the essential properties and attributes of his Godhead. But he did "empty" himself of the outward accessories and visible display of them. This is what we theologically call the "Kenosis." Thus veiled in the fleshly garb of our humanity, sin excepted, he made his advent into the world.

Born of a virgin out of wedlock to a husband, thus placing a "bar sinister" of public suspicion and estimation across the escutcheon of the legitimacy of his birth introduction into this world. So "pauperized" that he first saw the light of day in a stable, with his infant form laid in a manger, possibly to the lowing of oxen and the bleating of sheep.

"Pauperized" to a life of toil as the peasant carpenter in an upland Galilean village of off color notoriety.

And when he went forth to that wondrous ministry which has turned the world upside down, and lifted the centuries off their rusted hinges, while "the foxes had holes, and the birds of the air had their nests, the Son of man had nowhere to lay his head."

What a spectacle this, of the Almighty Creator of the Universe, incognito in human flesh, going up and down the land, homeless and moneyless, as the pauper Preacher of Palestine!

And this "pauperism" was all voluntary on his part. No rival thrust him from his eternal throne; stripped him of his divine royalty; and paralyzed the arm of his omnipotent power.

He himself "pauperized" himself, and why? "For your sakes he became poor." Marvelous "grace" was—

The Divine Motive That Led the Son of God to Exchange Heavenly Riches for Earthly Poverty.

"That ye, through his poverty, might be rich." You and I have never come within a thousand leagues of such self-effacement and self-sacrifice for others.

Men have indeed given of their surplus wealth in the real or ostensible relief of their fellows. Have created and endowed massive